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her gifts on some, she has counter-balanced those gifts with equal disadvantages. But to return to our subject, before the invention of gunpowder, it was necessary that a man should be robust and strong, else he would never be able to undergo the fatigue of battle; for on strength alone their success depended. But however important strength may have been, all the forces of Greece could never have taken Troy without the wisdom and prudence of Nestor. And in those days when strength was in highest estimation, it was never esteemed equal to prudence, which may be proved by their poets painting Minerva, or wisdom, conquering Mars, or the strength of arms, in every attack.

For examples of the superiority of wisdom over bodily strength, let us read the battles of the Persian war, but especially the battle of Salamis, where, Themistocles having drawn up his little fleet in a narrow part of the bay, the Persians were unable to bring all their forces into battle, and those vessels which could not be placed in battle array on account of the narrowness of the sea only served to confuse the rest. So that the Persians being deprived of both the power of fighting, and flight, received a total rout from the enemy.

INVIDUS ALTERIUS REBUS MACRESCIT
OPTIMIS.

ENVY is the pain which we feel at another enjoying the good which we ourselves desire and have expected. It is a pain which a noble mind can never suffer: it arises from a depraved selfish disposition which cannot endure the welfare of others. As there is no just grounds for envy, it can admit of no consolation; we wish to hide our spleen for fear of being reproached; and thereby shut up a viper in our breast that is continually preying on our heart. Hatred and malice, which are more voracious than vultures, are always tormenting the envious man, who, like the bat, flies from the light, devoting his hours to darkness and solitude.

There is no passion has been so destructive as envy; almost all the broils, assassinations and conspiracies

during the Roman empire, were merely owing to this, and was it not envy that first brought "sin into the world and all our wo?"

There is no hatred so strong as that through envy, and the only cause of this hatred is, that another having been desirous of the same object as ourselves, has been more fortunate in his pursuit. If a man had even policy, he would never show himself to be averse to the prosperity of his friends, for the gifts of his brother may in many respects be useful to him. But all chance, this; the envious man loses, and has nothing in exchange for it but a continual fretting, and gnawing of his heart. He detests the appearance of mirth and joy: his only joy is the misfortunes of his neighbour, and as Ovid remarks:

"Vixque tenet lacrymas, quia nil lacrymabile vidit."

Detraction seems to be the whole employment of the envious man, he catches at the failings of his neighbours, in order to expose them, and he does not stop to ridicule even their virtues, by turning them to scorn! and as what is straight seems crooked, when seen through the water, he wishes to make every one appear worse than he really is. And as for detraction, it cannot be so managed but it will be found out. He that is still putting in caveats against men's good thoughts of others, will soon discover himself to do it through envy, and that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of proof of those excellencies that he thinks them worthy of envy.

DEGENERES ANIMOS TIMOR ARGUIT.

In the earlier ages of Greece and Rome, men were not respected on account of their riches, nor were they accounted noble because they were descended from rich parents; but it was wisdom and courage that raised them above their fellow-citizens. The renowned Socrates, whose father was a statuary, and another a midwife, was raised to the head of the Athenian state. Demosthenes was the son of a blacksmith; and Miltiades, who at the head of the Athenians, overthrew the vast armies of the Persians, was forced to die in confinement, because he could